

A
SERMON OF RE-
pentance.

*A very godly and profitable Sermon
preached at Lee in Essex by Ar-
thur Dent, Minister of Gods word:
and published at the request of
sundrie godlie and well dis-
posed persons.*

1 5 8 1

The vij. of March.

Ionach. 2. 8.

*They that wait upon lieng vanities
forsake their owne
mercie.*

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Iohn Iackson, for Iohn Hari-
son, and are to be sold at the
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Churchyard.

1590

In Concionem Arthuri Dent
G. Pewdæi Carmen.

M *Aturè resipisce. precor. peccatâq; lingue,
Qui legis aut audis, quisquis es, istud opus
Sin nova peccatis peccata prioribus addes,
Olim hac te contra Concio testis erit :
Hac aliquot lecta flentes sua crimina, multum
Mutarunt mores, & nova vita placet.*

The same in English.

T Hou that dost read or hear this work
I wish thee to do this :
Repent in time, and sinne forsake,
amend that is amisse.
But if thou wilt adde sinne to sinne,
not minding to amend,
This Sermon shall a witnes be,
against thee in the end.
Some that have heard this read of late,
lamenting much their sin :
Have changde their former manners,
and a new life now begin.



TO THE READER.

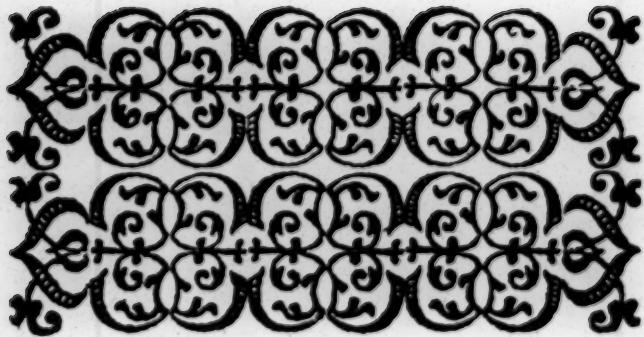


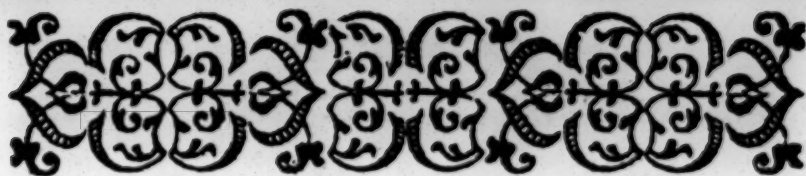
Lthough I was most unwilling that this poore talent & travell of mine should ever have been broched abroad, and come to light; both bicause it may seem as a Candle lighted at noone day; as also bicause manie other mens dooings might more woorthily a great deale have been published, and committed unto letters: yet bicause divers which heard it preached with a lively voice, were very instant, yea and more than importunate with me to have it published, using such reasons as I could not greatly gainsay, I did at the last yeeld to their request, and so this untimely fruite is come abroad, to be solde in open markets. Let no man be offended that I have not strained my selfe to flie an high pitch, to some out the froth of mans wisdom, and to make a great shew of learning, by blowing

To the Reader.

ing the bladder of vanitie til it burst with swelling. For that is not my use, I seeke especially the salvation of the simple and ignorant, and therefore stowpe downe to their reach and capacitie. Therefore I beseech thee gentle Reader, accept my good meaning: Read this without prejudice, like it as thou profitest, so shalt thou have praise of God, and comfort in thy conscience.

A.D.





A SERMON OF REPENTANCE.

The Text, Luke 13. 5.

I tell you nay: but except you repent, you shall all likewise perish.

The occasion of these wordes of our Lord and Saviour Jesus Christ, was, bicause there were certaine that shewed him of the *Galileans*, whose blood Pilate had mingled with their owne sacrifices: That is, murdered them as they were sacrificing: & so their blood was mingled with the blood of the beasts which were sacrificed. Those men therefore thought that those *Galileans* were greater sinners than all other *Galileans*, bicause they had suffered such things: & that those eightene also, upon whom the Tower in *Siloam* fell and slue them, were sinners aboue al men that dwelt in *Hierusalem*. Wherein they did utter a secret corruption, naturally ingendered in all men,

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that is, very sharply to see into the sinnes of others, and severely to censure them: but in the meane while to flatter themselves, and to be blindfolded in seeing their owne sinnes. For these men thought because the like judgements did not fall upon them, therfore they were safe ynough, they were not so great sinners, but rather highly in the favour of God: According as many do falsly suppose, that those are alwaies the worst sort of people, whom God doth most strike, and presse with his punishing hand, having forgotten that God doth not keepe an ordinarie rate here belowe, to punish every man as he is worst, or to favour and cocker him as he is best, but onely taketh some examples as he thinketh good, for the instruction and advertisement of al others, and to be as it were looking glasses, wherein every man may see his owne face, yea and his owne cause handled, and that God is a severe rebenger of sinne, that all men may learn by the example of some to tremble and beware, least peradventure they be worthily constrained to keepe their owne turnes, and to know what they have deserved. These men which brought these newes to our Saviour Christ had taken
forth

of Repentance.

fozth this lesson : whereupon our Saviour is iustly occasioned to correct their erroneous and sinister judgement, and to teach them that they must not reioice at the iust punishments of others, but rather to be instructed thereby to repentance.

And further to signifie, that God doth not alwaies most punish the most notorious offenders, as Murtherers, Thieves, Robbers, Whoremasters, Blasphemers, Quarrellers, Scoffers, and such like, but reserbeth them unto the judgement of the great day, and as it were fatteth them against the day of slaughter, and therefore he answereth them negatively, and saith Nay, or not so, but except ye repent, you shall all likewise perish: as if he should say, Are you al of this opinion in deed, that only monstrous sinners are punished in this world, and others let alone? or that the Galileans and those eightene upon whom the Tower in Siloam fell, were greater sinners than all others? Or do you thinke because the same judgements have not light upon you, therefore you shall steale away in the darke, and escape the judgement of God? No, no, you are deceived. For I say unto you, that except you mourne and lament

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ment for your sins, and fall to some agreement with God in time, (you I say, even you which are so ready to condemn others, and justifie your selves) shall not onely perish with the like judgements in this present world, but be everlastingly condemned in the world to come. So that our Saviour in so saying, doth thunder downe a most dreadful sentence upon all our heads: for he concludeth & setteth it downe, that all men living upon the face of the earth, whether they be high or low, rich, or poore, yong or old, noble or unnoble, learned, or unlearned, simple or politike, of what estate, degree, and condition soever they be, living and dying without repentance, shall perish and be damned in hell fire for ever. The Scriptures are full of such thunderbolts. Iohn 3. 18. Hee that beleeueth not is damned already. And 2. Cor. 13. verse 5. Proove your selves whether you are in the faith, examine your selves, know yee not your selves that Iesus Christ is in you except ye be reprobates? Where the Apostle flatly setteth downe that all those which have not Christ dwelling in their hearts by faith, which is the household sister of repentance, are no better than reprobates,

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p2obates, castawayes, and condemned persons. But bicause the most people in these daies are grossly deceived in repentance, both concerning what it is, what it meaneth, what it worketh, what be the qualities and conditions of it, which be the causes, and which be the lets and hinderances, and also why, when, and wherefore we should repent. Therefore I have in present intent to teach first what is repentance. Secondly, which be his qualities and effects. Thirdly, when we should repent. Fourthly, wherefore we should repent. And last of al, what letteth us from repentance: which order and methode of teaching, although some may mislike (as indeede with me it is not ordinarie) yet considering the matter I have in hand, I thinke it not inconvenient. But to the matter. Repentance is an inward sorrowing, and continuall mourning of the hart and conscience for sinne, joyned with faith, and both inward and outward amendment. Inward, I say, in changing the thoughts and affections of the hart: and outward, in changing the words, and works, from evill to good. This repentance no doubt was in David, who when he was covertly re-
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probed by the Prophet Nathan, and his sinnes laide befoze his eies, did not stubboznlly defende them, and so iustle against **G D D**: nor yet secretly excuse them, and daube them over, but cried out in the bitterness of his hart: I have sinned, and therupon made the 51. Psalm. A Psalm indeed full of dolour and heavinesse: wherin the Prophet bewaileth his fals, lamenteth his sinnes, and praieth even for a new hart and a new spirite, newe thoughts, newe affections, newe purposes of amendment of life. So that in David we may see an inward sorrowing, a lasting griefe, (as the booke of Psalmes doth every where declare, which laieth him out as it were in an Anatomie) yea, and great reformation: both in inward and outward sinnes. Here therefore beholde what is repentance. Likewise Saint Peter through infirmities having denied his Lorde and Maister Christ, and being pinched of his owne conscience, and wakened with the alarme of a poore Cocks crowing, went out of the Court of Pilate with an heavie hart weeping bitterly, and ever after stoutly professing Christ even unto the death. See then what is repentance. The Prophets
in

of Repentance.

in the old Testament, exhorting the rebellious Jewes unto repentance, use commonly an Hebrew Verbe, which signifieth, turne ye, or returne ye, and come back againe: by the which Metaphor is meant, that like as a man that is strayed farre out of his way, must turne quite backe againe the contrarie way: So those that have strayed from the waies of godlinesse to the way of sinne, must come backe againe as fast as ever they went forward, and altogether change the course of their life: so that repentance is an earnest turning unto God with all our hart, soule, and minde. Saint John Baptist, and the Apostles in the newe Testament exhorting unto repentance, use a Greeke worde which signifieth a changing of the minde afterwarde, or after wit, so that those which through their follie, and want of former wit, have slipped into the deepe pit and dangerous gulfe of sinne, when they come to themselves, and have recovered their wits, will be wise afterwarde, and take heed they never come there againe, according to the Proverbe, The burnt childe will take heed of the fire. By this time I hope you see what is repentance. It is not every sorrow,
but

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but so2owe fo2 sinne; not fo2 some sinne, but
fo2 all sinne; not fo2 an hower, but fo2 ever;
not fo2 a day, but continually; not fo2 a
wéeke, but as long as we live. Some think
every so2owe is repentance, but so should
worldlings repent. Some thinke everie
little pant fo2 sinne is repentance, so should
Pharaoh repent. Some thinke all wéeeping
and lamenting fo2 sinne is repentance: so
should Esau, Iudas, and Cain repent. Some
thinke every little humbling of our selves
is repentance, but so should Achab repent.
Some thinke that good wo2des and good
purposes is repentance: but so should eve-
ry sicke man repent. Some thinke that re-
fo2mation of wo2ds and deedes is repen-
tance: but so should civil men repent. Some
thinke that cry God mercie is repentance,
and so should every so2le repent: You see
therefo2e how many are deceived in repen-
tance. But if you will see what it is in deed,
looke backe to that which hath been saide a-
fo2e. Fo2 hee that will repent in good ear-
nest, must not hang downe his head like a
Bulrush fo2 a day onely; and so have done,
no2 cry from the teeth fo2ward, Lord have
mercie on mee, and so away: but he must
make a backe reckoning with diligent con-
sidera-

of Repentance.

consideration of his former life, as did the prophet David, Psalme 119. verse 59. I have considered my waies, and turned my feet unto thy testimonies. So must euerie one that meaneth to repent, sinke aside into some corner or out-place, that there he may have roome ynough to beate his owne conscience, and to make his hart smart for his sinnes, by aggravation thereof, and weighing all the circumstances, as in the 9. of Daniel. The Church of God confesseth hir sinne, not lightly, but with woonderfull great exaggeration, and heaping of one thing to another. So that it is not ynough to say, I have sinned, but to say, I have most traiterously sinned, I have most obstinately, carelessly, and rebelliously sinned: I have monsterously offended in such a place, in such a house, in such companie, in such a day. In such a corner in the darke I committed adulterie closely, when I thought none had seene mee: in such a chamber I defiled my neighbours wife: mine owne conscience doth accuse me of it. in such and such companie I have bene drunke, I have spoken and railed against Gods worde, I have mocked the Preachers, I have spared no othes nor filthie speech,

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speech, and now O Lord, Lord what an ugly monster, and wretched villaine am I? Heere I stand before thy presence all naked, blinde, wounded, poore, wretched and miserable, habing deserved a thousande damnations, if thou shouldest enter into judgement, & trie the law with me. Therefore I beseech thee shew pittie and compassion upon me. Anoint my woundes with the oyle of mercie; restore mee my sight; cloath my nakednes; enrich me that am poore; strengthen me that am weake; helpe me up that am fallen: oh bid me not farewell. The infant obercommeth his mother with crying; the childe his father with weeping; and the servant his maister by entreatie; and wilt not thou be intreated O Lord: Thus I say, if ebery man would speake in his conscience to God, and thus narrowly or more narrowly examine himselfe, undoubtedly he were in the way of repentance.

But alas it is a world to see how the blind Buzzards, and crooked Canker-wormes of this world go awrye from this rule, deceiving themselves with the bare title and naked name of repentance. Many indeed can talke of it: but few walke in it. Many
speake

of Repentance.

Speake of it: but few feele it. Many describe it: but few know it. It is hid and locked up from the world, and revealed onely to gods childre. Many think they have caught it, when they have but the shadowe of it. It is so hie that few can reach it. It is so deepe that few can come to the bottome of it. It is so narrow, that few can enter into it. So wide, that few can comprehend it. So slipperie that few can hold it. So secret, that few can finde it. Therefore my dære brethren, I beseech you, let us pray unto our God, that he would reveal unto us this misterie which is hid from the world, that we may truly see it, and knowe it, finde it, and feele it to our endlesse comfort, through Christ Iesus, which grace hee graunt us. But now to the second point concerning the qualities and fruites of Repentance. One speciall qualitie of repentance, is alwaies to bring with it remission of sinnes: for where true Repentance goeth before, there remission of sinnes must necessarily follow after, not that repentance deserbeth Remission of sinne, but bicause where God woꝛketh Repentance, there he pardoneth sin bicause of his promise. As in Ezech. 18. 27. When the wicked turneth away from

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his wickednes that he hath committed, & doth that which is lawfull & right, he shal save his soule alive. And againe, Esai. 55.7. Let the wicked forsake his waies, and the unrighteous his own imaginations, & returne unto the Lord, and he wil have mercy upon him. So heere we see, to whom forgiveness of sinnes, and the mercie of God belongeth: namely, to the penitent sinners, to those that leabe sin, and imbrace godlines: to those that forsake their owne waies and imaginations, and turn unto the Lord. And as for such as walke on, in their owne waies, and follow the delights of sin, without any sorrow or purpose to leabe the, they have nothing to do with the mercy of God, & though Jesus Christ had suffered an hundred deaths (which could not be) yet shall no unpenitent sinner have remission of his sinnes by his death, nor any other benefits of his passion: for they belong onely to his Church and chosen people heere upon the earth. He therfore that is not of the church, he that is not grafted into Christ by faith, he that is not a member of his mysticall body, can enjoy nothing by Christs death. If any man abide not in me, he is cast forth as a branch, & withereth, & men gather them
and

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and cast them into the fire, & they burne.
Ioh. 15. 6. We reade in the 29. of Deute-
ronom. how God barreth all stubbozne
sinners from his mercie, and doth most ter-
ribly shoote out against them. He that hea-
reth the words of this curse, and blesseth
himselfe in hart, saying: I shall have peace
although I walke according to the stub-
boznes of mine owne hart, thus adding
drunkennes to thirst, the Lord will not be
mercifull unto him, but the wrath of the
lord, & his jealousie shal smoke against that
man, & every curse that is writtē in the book
shall light upon him. So that God saith
plainly, he hath no mercy for such as walke
in the vain delights of sin, & in the stubboz-
nes of their owne hart: adding drunkennes to
thirst: that is, joining one horrible sin to
another, yet for all this it is a wonder to see
how the blinde worms of the earth deceive
themselves. For they think whatsoever they
say, whatsoever they do, be it good be it evil,
whether they repēt, or not repent, yet they
shall be saved by Christs death, as though
they would make it a baude to their sins,
and so worke that villany against Christ. I
hope to be saved by Christs death, as well
as the best of them al, saith som. But where

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is thy repentance thou miserable wretch? Doeſt thou think that Gods mercy is common to all? And Chriſts death a balme for our ſins: no, no, when it cometh to the upſhot, thou ſhalt ſtop ſhort. For it wil pꝛove farre otherwiſe: For thou ſhalt find Gods mercie turned into juſtice: & Chriſts death into wormewood, bicauſe thou hatedſt knowledge, and choſedſt not the fear of the Lord. Thus you ſee my dære brethren, that repentance muſt needes go before forgive- neſſe of ſinnes, and where it leadeth not the way, there the gates of gods mercy are ſhut up, and this is the firſt qualitie of Repen- tance. It hath alſo another condition, and that is to alter and change men from that they were before, not in the ſubſtance and pꝛopoztion of the body, but in the qualities and conditions of the mind. For whoſoeber hath truly repented, you ſhall by and by ſee a moſt marvellous and wonderfull change in him, ſo that he will not do as he hath done, noꝛ ſpeak as he hath ſpoken, noꝛ com- panie as he hath companied, noꝛ play the good ſelow (as they term it) as he was wont to do: noꝛ run to the ſame exceſſe of riot he was wont. And this is it that amazeth the world, and cauſeth them to briſtle and
ſome

of Repentance.

some at the mouth like wild boates, and to speake evill of them that turned unto God : for the world loveth his owne, and can not abide that God should plucke one feather from his wings. But Repentance doth violently pull men out of the claws of Satan, & change them from the conditions of the world : for it maketh of proud, humble : of hurtfull, harmelesse : of cruell, meeke : of Wolves, Lambes : of Lions, Sheepe : of adulterers, chaste libers : of drunkards, sober men : of swearers, reverent speakers : of haters, lovers : of despisers, embracers : of scoffers, followers : of earthly, heavenly : of Devils, Saints. All this worketh Repentance. Paule travelled towards *Damascus*, a wolfe, a persecutor, a bloodsucker, an hater, a despiser, but ere he came there, he was quite changed, and clean of another mind : so mighty was he that met him by the way. When Jesus Christ sent downe the holy Ghost upon his Disciples, according to his promise, there were some scoffers at *Ierusalem*, which mocked and said, They are full of new wine. But the same men cried out by and by after, Men and brethren, what shall we do to be saved ?

Here was a most wonderful, and sudden
B it change

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change. See then the force of Repentance, when God striketh it into the hart of man, and dribeth the nail to the head as they say, it effecteth that which all the wisdom and policie of man is not able to bring to passe, and when they have prolled hither and thither, and laide their heads together, and sought all the corners of their wits, yet can they not tell which way to turn their hand, or where to begin to change the hart of a man, and to conuert him to God. Therfore repentance is stronger than all the whole world, & worketh that which all men with their naturall wits, fine heads, and deepe deuises cannot compasse: for the conversion of a sinner is a worke supernaturall. Heere then we have a glasse, to beholde our selues in, whether euer we have repented, or no. For if we finde not this change and alteration in us, we have not repented, and so consequently remaine under damnation. Therfore let every man looke unto himself, for marke how much he is changed and altered from his former euill waies, so much hath he repented. And he that is the same man, he was three, fower, eight, nay thirtie yeeres ago: surely, surely, he hath not repented, and therefore abideth in damnation. A
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of Repentance.

marvell then how those men which never felt any change or alteration wrought in them, nay, whose consciences tel them, that they are not chāged, ne know what it meaneth, can have any hope of salvation : unless peradventure they beleēbe not this doctrine or thinke it to be false. I wil send over these men to such as have beēne in the like case they now are, & yet thought they might do wel ynough for al that, although both blind in judgement, and corrupt in conuersation. I have knowen, and do know men, which befoze their conuersion and inward change were counted as honest men as euer bzaake bzead, and as substantial men as they could be, as true dealers, upzight libers, and good house-keepers as any of their neighbours : yea, and they had the same opinion of them selves too. And yet notwithstanding when they have felt Repentance working this change and alteration in them, thzough the power of the spirit at the pzeaching of the word, and when they have had new harts giben them to discerne better, and new eies to see better, as men come out of a dampe, have wondzed and marvelled at the palpa- ble and grosse darknes they were in befoze, and have burst forth into these words, that

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they woulde not be in the same case they were afore, no not for all the worlds goods, for if they should have died in that case, they were sure they should have bene damned. But I pray you what case were they in before, were they not good honest men & well accounted of, and honest libers, & well taken wheresoever they came? Surely they were so taken in the world, but now they thinke far otherwise of themselves, their eyes being opened, and their judgements enlightened, for now they see that they saw not before, now they understand that God condemneth many whom the world justifieth. He thinketh this example should make civil and worldly men see and suspect themselves, and know their owne misery before God. For these men were as good as they, before their conversion, and yet afterward confessed that they were plunged to the bottom of hell, & drowned in the depth of damnation. He that hath eares to heare, let him heare, & he that hath eyes to see, let him see: for if men will still sooth themselves for all this, that they shal be saved without feeling any change or worke of repentance, it will cost them full deere in the end. For Christs words will prove true, that whosoever repenteth

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peneth not, shall be damned: that is, whosoever doth not feele in himselfe what is Repentance, and find in himselfe the qualities thereof shall be condemned. For where Repentance is, there be the qualities of Repentance, and where the qualities be absent, there is no true repentance. So that where Christ saith: Except ye repent, ye shall all perish: it is all one as if he had said, except ye know the truth of repentance, except ye can proue unto your consciences the forgiveness of your sinnes, except you feele a change & alteration in the bottome of your hart, of all your former lewd waies & misdemeanors, you shall surely perish & be damned. But let us yet a litle farther search out the qualities of Repentance: The Apostle in the seventh chapter of the second epistle to the *Corinthians*, setteth downe seven notable qualities and effects of Repentance. The first of them he nameth care. For behold saith he, this thing that you have been godly sozie, what care it hath wrought in you, that is an earnest study and as it were a taking thought to please God. For where true repentance hath once wrought, there followeth great care afterward. Care I say, to live in the obedience of God. Care to keepe

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keepe a good conscience. Care to refozm our
Housholds. Care to instruct Wives, Chil-
dren & servants in the knowledge of God.
Care to pray with them morning and eve-
ning: and generally, care to perfozme all
duties belonging to God: So that repen-
tance is not a carelesse, but a carefull thing.
Let not men thinke therfore that although
they welter in the carelesnesse of the flesh,
& sleepe in security all the daies of their life,
yet their repentance is good ynough, yea,
and though they spend whole daies, nights,
moneths, and yærs in vanities, plaies, and
pastimes, in idlenesse, fond delights, plea-
sure and voluptuousnesse, in negligence of
all dutie, forgetfulnesse of God, and con-
tempt of all good things: yet for al this they
repent for their sins, and hope to be sãved
as wel as any other. But alas how cã these
things stande together, to repent for sinne,
and to delight in sin: to hate sinne, and love
sinne: to flie from sinne, and to folloiw after
sin. But these men I perceiue would faine
make S. Paul a lier, for he saith a mã hath
never repented, except he be carefull after-
ward to please God: they say they do repent
& have repented, although they liue never
so wretchedly, and carelessly. But when all
licen-

of Repentance.

licentious and lewde libers, filthie whoresmongers, beastly belly-gods, & carelesse rascals, come to the kingdome of God, and are saved : then shall these men also come with them to be saved by carelesse repentance.

The next qualitie and effect of Repentance, is named clearing of our selves, that is, discharging of our selves, when sin doth accuse us, and lay things to our charge : for when sin and Sathan doth terrifie the conscience of the poore penitent sinner, by and by he flieth unto God, and asketh forgiveness through Jesus Christ, and so cleareth himselfe, and maketh his apologie against sin and Sathan, like as a man that is presented into the Court, upon suspicion of whoredome, or any other notorious crime, must cleere himself by witnes of that which is laid to his charge. So the conscience that is cited by Sathan before the justice and judgement seate of God, cleareth it selfe by Repentance, and asketh forgiveness thorough Jesus Christ. So that here we may see a wonderfull fruit of a penitent conscience, it cannot abide the accusation of sin. It cannot be quiet till it be reconciled unto God : and so have peace with it selfe. For this is to be noted in the godlie man, that
when

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When he hath committed any sinne, and his conscience telleth him of it, by and by he feelleth lead within him, and is all heaovie, and cannot sleepe quietly, til he have gotten into some cozner, where he may mourne and lament to the full, and confesse and lay open himselfe unto God, & so cleere himselfe thorough Iesus Christ, his conscience bearing him witnes that his sin is forgiven. Where as contrariwise the ungodly man, when his conscience accuseth him of sinne, he dispatcheth away all such thoughts, and treadeth them under foote, and by and by calleth for a paire of cards or tables, and some merrie companion to drive away the time, and to put out al such thoughts out of his head, and so indeed he increaseth them moze and moze and causeth them to rankle inwardly.

The third qualitie is called indignation, that is, a mortall and deadly hatred against sin: as when a man doth shudder and shake, & as it were grinde his teeth at the remembrance of his sins: for this is alwaies in the penitent person to loath and abhoze all sin from his hart, both his owne sinnes and the sinnes of other, and to hate it as the Diabell himselfe, which is the authoz of it, and to flie from it, as from the very cut-throte
and

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and hangman of his soul, and to know it to be the only thing that blindeth, that hardeneth, that separateth from God, and procureth all plagues and diseases both of bodie and soule against us. Therefore he spitteth at it in defiance, and disdaineth it, and stoppeth his nose at the stinke of it, whersoever he smelleth it.

The fourth thing is feare, which is a certaine awe of God, when a man is afraid to displease him. For the penitent person feareth alway, and being pricke to his own infirmitie and weaknes (when God neuer so little withholdeth his grace, and leaveth him alone) worketh his salvation with feare and trembling. He will not presume upon former grace to commit any sin, or flatter himselfe in the mercie of God, and in the things that he hath already tasted of God, to yelde to some little sinne, thinking he may do that, and be the childe of God well ynough, bicause som of Gods children have fallen into greater: but rather he trembleth at the lest motion of sinne, and is afraid of the temptations which Satan trumpeth in his way, and is afraid when the temptations of sinne are upon him, to satisfie the hunger of sinne, but rather he fighteth against

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gainst sin, when sin fighteth against him, and presenteth the feare of God before his eyes (as godly Joseph in the assault of Potiphers wife) to be as it were a tower of defence and wellspring of life, to avoide the snares of death.

The fift thing is desire, that is, a hungering and thirsting after righteousness. For the penitent man is ravished with desire of good things: he desireth to be euerie day better than other: he desireth to leave euerie day some sin: he desireth to pray: he desireth new knowledge, and new understanding of heavenly things. He desireth to heare Sermons, and will straine himselfe to heare them. He desireth the companie of the godly, he thinketh himselfe in heauen, when he is amongst them. He desireth the salvation of his very enemies, and praieth for them. All these and many other such like desires are in the penitent man.

The sixt quality is zeale, which consisteth in the earnest embracing of vertue, and hatred of vice, so that the penitent person is zealous in euerie good thing. Zealous of Gods glorie in all places, in all companies, and amongst all persons. He cannot abide that Gods honour should be impeached, or
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his name blasphemed, or his glorie trampled under foote by wicked men, but he will open his mouth to reprove the wicked, and stand stoutly in the defence of Gods glorie. He is not like the Atheists, & dissemblers, which are alwaies as is the company, that is, godly amongst the godly : a Protestant amongst Protestants: wicked amongst the wicked : a Papist amongst Papistes : a Worshipping amongst Worshippers : and a Swearer amongst Swearers : a weathercocke that turneth with every winde. The penitent man I say, is not of this stampe, but he is constant and zealous in all good things. He is zealous both against the pleasures and profits of sinne, though he might win a whole world, or pleasure himself never so much, by committing a sinne against God, yet will he refuse it : for he hath learned from Christs mouth, that it shall not profite a man to win the whole world, and to lose his owne soule.

The last thing is Revenge, that is, the penitent person is so offended with the sin he hath committed, that he wil be revenged of himselfe for it. As for example, if he have offended in gluttony, he will revenge himselfe by fasting two or three daies after : If he

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he have offended in whoredome, he will be rebenged of his lusts, by haltering & brydesling of them eber after : if he have offended in covetous catching and polling of other mens goods, he will be rebenged on himselſe by reſtitution, as was godly and penitent Zacheus, and this indeede is a ſpeciall fruit of Repentance, to reſoꝛme our ſelves in thoſe things, wherein we have moſt offended. Now, then you ſee (my deere brethzen) what lieth in the bellie of Repentance, and which bee' hir inwards, ſo that we muſt needes now come to the unlacing and unbewelling of Chriſts words. Except ye repent (ſaith he) yee ſhall all periſh : that is, Except ye have this fozenamed care, you ſhall all be damned : Except you have this clearing of your ſelves, you ſhall be damned: Except you have this indignation, you ſhall all be damned : Except you have this feare you ſhall be damned : Except you have this deſire, you ſhall all be damned : Except you have this zeale, you ſhall all be damned: Except you have this revenge, you ſhall all be damned. For our Saviour Chriſt doth not ſpeake of the bare name of Repentance: but of Repentance with all hir furniture, and appurtenances, ſo that whoſoever hath
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not Repentance with all hir qualities and effects, or at the least some measure of the, he hath no repentance indeede, and therefore shall be damned: For except ye repent, ye shall all perish. But me thinketh that I heare some men say: Here is nothing but damnation, damnation: You preach nothing but the Law: Let us heare of the Gospel. My brethren I protest unto you, that I speake of love, whatsoever I speake. I desire the salvation of you all: If I could win but two in all this congregation, I would count my selfe happie, and thinke that God had greatly blessed my labours. And undoubtedly, if I knew any nearer way to bring you unto G O D, than by preaching the Lawe, to make you know your selves: Surely, surely, I would use it. Or if I could be persuaded that the preaching of the Gospell, and mercie would do you more good: you should heare of nothing but Gospell, Gospell, Mercy, Mercy: But alas, I see that ebery carelesse and ignozant man presumeth upon Gods mercie: I see that ebery filthy liber, and notozious blasphemer, abuseth Gods mercie, in applying it to himselfe without repentance, so that they would make Gods mercy a cloake for
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their sinnes: I see that every man would faine be flattered in sinne, and heare of it no moze, but have the Gospell preached, which indeede belongeth not unto them, continuing in their stubboznes, but onely to the penitent sinner, which forsaketh himself and groneth, and pante:h under the burden of his sinne. Therefore when I see you humbled with the conscience of your sinnes, and grone and pant under the burden of them: when I see your faces blubbered with weeping, and your harts mollified and sorrowing with care, then will I comfort you, and cease to preach the lawe. But I pray you, will you steale, murther, and commit adulterie, and yet heare of mercie? Will ye mock, swear, blaspheme, and raile, and yet heare of mercie? Will you serve sinne, hate vertue, and follow your owne lusts, and yet heare of mercie? Would you have Plaisters before you have wounds? Would you have Physicke before you bee sicke? Would you be let blood before you have neede? Would you not account him a foolish Physition that will minister physick to a whole man? Would you not think him an unskillfull Chirurgion, that will applie a gentle Salve to an olde festered soze, and
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not rather cozzie it? Then knowe you my b2ethen, that bicause you are full of grosse humo2s, you must have strong purgations; bicause you are full of old festered wounds, you must have co2rasive Salves, fo2 that is the best fo2 you, and the spædiest way to recover your health: and fo2asmuch as you be rough Horses, you must have a rough Rider: and hard knobbie Timber must have hard Wedges, and hard strokes with a beetle. We pzeach the Lawe to drive you to Chzist: we pzeach judgement to make you seeke mercy: we pzeach damnation to bring you to salvation. But to pzeach mercy and forgivenesse befoze men see their sinnes, o2 knowe their miseries by the pzeaching of the Law, is to pzeach the Gospell unprofitably. Fo2 he that is ignozant of the Law, knoweth not what miserie is in himselfe: no2 what mercy is in God.

What father is there, who if his childe should play the stubbozne boy, and disobey him in ebery thing he commanded, would stroke his head, and say he were a good boy, and not rather severely co2rect him, and whip him with a rod? What maister will comend his serbant fo2 doing what he list, and not what he commandeth him? even so

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we may not disobey, and do e vill, and looke to be flattered too, and not rather chidden. Let us know then, that although God use tearing, launcing, cozzing, and searching of the bones, and other violent remedies, yet in the mean while he procureth our health by them. And let us further understande, that for as much as there is none other means to draw us to salvation, but by cleansing of all our vices, and the same cleansing cannot be done but by violence, when wee be warned by the doctrine of the Law, so as our owne conscience accuse us, although wee like well to bee now and then flattered and soothed, yet let us seeke to be spoken unto earnestly, to have our faults told us, and to be made ashamed of them, & to have our dishonestie discovered, and not desire to be pleased. For it were the next way to make us rot in our owne filthines, if we should hold it so in secret : & it would cost us deere the setting on, if we should be so flattered by men, and in the meane season the heavenly judge shall thunder downe upon us.

Therefore when any man commeth to a Sermon, let him first and foremost make his reckoning to be rebuked, as meete is, and let him understand, that it is for his profit, that
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that he is not soothed. And if he have itching eares, let him lay them away from him, assuring himself that els he is foreclosed, so as he shall never receive the doctrine to his profit and instruction. And let him be content to have his sores rubbed and bewaied, that he may be brought to that, which is for his welfare. If a man please a sicke body, what shall become of him, shall he give him drinke every minute of an hower? Shall hee give him wine, whereas he should give him water? Shall he give him Sallets? It were the next way to poison him. To be short, it is certaine that a man doth alwaies seeke his owne death, when he would have men to sooth him. But now which is better, either that he which hath the ordering of a sicke man, should yeld to all his desires, or that he should bide him, notwithstanding that he chafe and gnash his teeth, because he may not have his owne wil in his desires? You see therefore how dangerous a thing it is to flatter & raise up men with the preaching of mercy, before they have bene cast downe with the sense of gods judgements. Cease therefore to open your mouthes to make hue and crie over the Country, saying: They preach nothing but the Law, the

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Law, Damnation, Damnation, unlesse ye wil take in Christ too, and make him one of the number, and accuse him of want of wisdom: Because he preacheth and crieth out that whosoever repenteth not shall be condemned. For my part, I preach the Gospell to whom the Gospell belongeth, & the Law to whom the Law belongeth. I preach mercy to whom mercy belongeth, & judgement to whō judgement appertaineth. And therefore hold your peace and be content to be ruled by the wisdom of God. But now let us proceed to the third generall point, which is the time when we should repent.

The holy Ghost in the Scriptures pointeth us to the present time, & exhorteth us to make that the time of our repentance. Ioel. 2. 21. Therefore, also now the Lord saith, turne you unto me with al your hart, with fasting, with weeping and with mourning. Likewise in the 3. chapter to the Hebrewes: Exhort one another while it is called to day, leaſt any of you be hardened through the deceitfulnesse of sinne. And in the same chapter: To day if ye will heare his voice, harden not your harts as in the provocation: So that now, even now, even now, is the time of our repentance.

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Now whilest he calleth, now whilest he speaketh, now whilest he knocketh, let us now therefore heare : let us now therefore obey: let us now therefore redēme this day : this present Wednesday, which have foreflooded so many daies, which have so long hardened our harts, which have let so manie good things run out, and spill besides : let us take up this day, and make it the day of our repentance. Although we could never bee moved with any Sermon hitherto, yet let us now be moved once at last: Let us now say, This shall be my day of repentance, I will deferre it no longer, but now will I turne unto my God, and forsake all my former wicked waies, and mine owne imaginations : I will now change the course of my life, and begin all new againe. I will be acquainted with Gods word, and take counsel there how to do, and how to behaue my selfe in every action. I will not only reforme my self, but also my whole household, wife, children, and servants, according unto the same. Thus my deere brethren, I beseech you, purpose in your harts without any further delay, and be not like to Epicures and slacke-graces, which say, Youth will be youthfull, and youth will have a

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course, and what should we make it so holy when we are young: tush, there needes but a sigh an houre befoze death, let us be mery now, we shall neuer be younger, we will repent when we are olde. As though poore soules, they had repentance in their slæves and at their commandement, and that they could repent whē they list. No, no, these fellows shall pay for their presumption. For God will giue them over to hardnesse of hart, and impenitencie, bicause they tooke so much upon them, and made so long delaies, that in the meane season they might enjoy the profits & pleasures of sin. Therefore good brethren let us not put it off from day to day, but let us now seeke the Lord whilest he may be found, and call upon him whilest he is nēre: let us take time while time is, for time and tide tarieth for no mā. Let us know this to be the time of our visitation. Our Saviour Christ wept over *Hierusalem*, bicause they knew not the time of their visitation. He reprobeth the Jewes bicause they could discern the face of the sky, but could not discern the signes of the times. And surely in the ende it will turne to our destruction, if we will not know this to be the day of mercie, the time of grace, wherein

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Wherein God stretcheth forth his hand unto us, and wisdom crieth out in the streets. Therefore now whilest we have the light let us walke as children of the light : the night cometh when no man can work. It shall be too late to call for mercie after this life, when the gates of mercie are shut up, and repentance will be too late. Oh dære Christians, let us remember the five foolish Virgins, which bicause they foreslowed the time, had heave gates barred up against them. Let us also remember the fearfull & dolefull example of the rich glutton, which being in hell torments, yelled and yelped for the lest ease & helpe that might be, and could not have it. An hūdred thousand times therefore, better it is for us to leaue our sin now, to mourne for them now, and now to repent, than heerafter, alas, when it will be too late. Better now a great drale to take some paines, to straine our selues to leaue our sinnes, and to make our hart smart for them, than to be condemned for euer, and to crie in the bottome of hel: We haue wearied our selues in the way of wickednes and destruction, and we haue gon through dangerous waies : but we haue not knowen the way of the Lord. What hath pride pro-
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sited us? What profit hath the pomp of riches brought us? All those things are passed away like a shadowe, and as a post that passeth by. We have set our selves against the children of God, we have had them in derision, and in a parable of reproch, we foolles thought their life madnesse, and their end with dishonour, but loe they are counted amongst the children of God, & their portion is among the Saints. Therefore let us know the time of our calling, and let us not be worse than the soules of the aire: The Turtle, the Crane, & the Swallow, observe the times of their comming. The husbandman taketh his times. The mariner watcheth his tides. Therefore, let us also take the time and turne unto the Lord, whilest it is said to day, which grace God grant us.

Now let us returne unto the fourth point concerning the causes, which may moove us unto repentance. Herein I have observed nine especiall things. First, the great mercy of God, leadeth us unto repentance, as Rom. 2. The bountifulnesse of God, leadeth us unto repentance, saith the Apostle. God doth continually followe us, with his mercies and benefits, both concerning our soules and bodies, we have no
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good thing, which we have not receiued at his hands, we hold all that we haue of him, and to him are we beholding for all: great is his mercie towards our bodies, but much greater towards our soules: and e- very mercy and benefite, either towarde soule, or bodie, calleth us to repentance. He giueth us meate, drinke, and clothing, these call us to repentance: he keepesth us at his owne costs and charges here below, this calleth us to repentance: the Sunne, the Moone, and the Starres, call us to Re- pentance. The Birdes of the aire, the Fi- shes of the Sea, and the fruits of the earth crie out upon us both lowd & shrill: Repent, repent. All creatures moue us to repētance. Our creation calleth, our redemption cri- eth, our Sanctification knocketh, and our Election moueth to repentance. What could God doe more for his Vineyard that he hath not done. Therefore let us repent.

Secondly, the Iudgements of G D D moue us unto repentance, for all the thun- derbolts, Plagues, and Punishments, which God hath thzowen downe upon ob- stinate sinners, from the beginning of the wo:ld, are so many warning peeces unto us to awake us out of the dead sleep of sin, and
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to pricke us to Repentance. As in the first Cor. 10. When the Apostle had cited diuers great judgements of **G D D**, against the old Israelites for diuers sinnes, he concludeth: Now al these things came unto them for examples, & were written to admonish us, upon whom the ends of the world are come. So that all the Judgements wee read of in the Scriptures, are so many admonitions, and as it were Cart Ropes to drawe us to Repentance. All the Judgements we read of, heard of, doe see, and hear of ebery day, knock with main strokes beate downe-right upon our consciences to Repentance. The ugly mōsters, strange births, fire constellations, unknowen Comets, sudden death, marvellous droughes, unuonted snowes, horrible inundations, foraine wonders, strange apparitions, threating of heaben aboue, with flaming and shooting fire, trembling of the earth under our feet, and our houses over our heads, as of late day: What are all these, but as it were great Cranes with beames, and Cable Ropes, to drawe us up to the Lord by repentance.

Thirdly, the word of God haleth us to Repentance. For, as God in old time sent his

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his prophets, both early and late, to call the rebellious Jewes to repentance: so he sendeth abroad his preachers, and messengers in these daies, to sound up the trumpet of his word, & to ring the sweet bell of Aaron amongst them, to awake thē to repentance, but alas, how lightly are they regarded? Who heareth their voice? But surely this is the last remedy that God hath appointed, and if this will not move us to repentance, if this will not cure us, then are we altogether incurable.

Fourthly, the infinite number of sinnes we have committed, ought to be so many spurres in our sides, to pricke us to repentance. It is sufficient, saith Saint Peter, that we have spent the time past of our life after the lusts of the Gentiles, walking in Wantonnes, Lusts, Drunkenness, Gluttony, Drinkings, and all abominable Idolatries. Therefore, it is time now to Repent, Oh that men would looke backe to themselves, as they were fortie, thirtie, twentie or ten yēres agoe. Oh that they would call to minde, their open and secret sins, and me thinketh it should make their hart bleed within their belly, to think upon them. Oh that they would consider how
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much time they have mispent, and how many good things they have neglected, and altogether omitted.

Fiftly the shortnesse of our life, calleth earnestly upon us to Repent. The time of our life is sixtie yéeres and ten, and if they be of strength eighty yéeres, yet the strength is but labour and sorrowe, so is it cutte off quickly, and we flie away saith the Prophet David, we have spent our yéeres as a thought. Therefore he addeth : Teach us to number our daies, that we may apply our harts unto wisdom. Our life for the shortnes, & inconstancie of it in the Scriptures is compared to grasse, to a vapour, to smoke, to a Weavers shuttle which glideth away swiftly. Even so the daies of man passe away, no man knoweth how. Man is of short continuance, saith Iob, and full of trouble. Experience teacheth, that to day a man, to morrow none. Hence away we must all, heere is no abiding place for us, how soone we know not. Therefore let us repent.

Sixtly, the small number of those which shall be saved, ought to thrust forward to repentance. Strive to enter in at the narrow gate : For many I say unto you will seeke to enter in, and shall not be able, saith Christ,

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Christ, Luk. 13. 24. And in another place he saith, The gate is straight, and the way narrow that leadeth unto life, and few there be that find it. If men would consider of this, it would make them looke better about them, and try with themselves whether they be of that small number or no.

Seventhly, death threatneth us, who is very terrible to the flesh, & the remembrance of it very bitter to a man that is souled and soked in the pleasures of this world. It flattereth no man, it regardeth no persons, it weigheth not friendship, it careth not for rewards, it is very grim, ugly, and cruell, and killeth downe-right where it hitteth. Therefore let us repent.

Eighthly, the day of judgement and second appæring of the Sonne of Man, will come as a Thiefe in the night, in the which the heavens shall passe away with a noise, and the Elements shall melt with heate, and the earth with the works that are therein, shall be burnt up: seeing therefore that all these things must be dissolved, what maner of persons ought ye to be in holie conuersation and godlinesse, saith S. Peter 2. 3. The Lord Jesus shall shew himselfe from heauen, with his mighty Angels
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in flaming fire, rendzng vengeance unto them that knowe not God, and obey not unto the Gospell of our Lord Iesus Christ saith the Apostle, 2. Thes. 1. I saw, saith S. Iohn, Apoc. 20. a great white Throne, and one that sate on it, from whose face fled away, both the earth and the heaven, and their place was no more found. And I saw the dead, both great and small stand before God: and the books were opened, & another booke was opened, which is the booke of life, and the dead were judged of those things, which were written in the books according to their works. And the sea gave up hir dead, which were in hir, & death & hell delivered up the dead which were in them: and they were judged every man, according to his works. In these places we see, both the suddennes, the fearfulnes, and glozy of Christs comming. For he shal not come pœzely, & contemptuously, as in the first visitation, but he shal come very princely, royally, and triumphantly to the great terroz of all his enemies, when a consuming fire shal go befoze him, & ten thousand thousands of Angels wait upon him: at what time the kings of the earth, and the great men, and the rich men, and the chiefe captains,

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captains, and the mightie men, and euerie bondman, & euerie free man, shal hide themselves in dennes, and amongst the rocks of the mountaines, and say to the rocks and mountaines, Fall on us, and hide us from the presence of him, that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who can stand? Apoc. 6. Therefore let us repent.

The last thing is hel torments, than the which nothing is more intollerable. Therefore saith Christ. Marke 9. If thine hand cause thee to offend, cut it off. It is better for thee to enter into life maimed, than having two hands, to go into hel, into the fire that never shall be quenched. Where the woorme dieth not, and the fire never goeth out. The Scripture speaketh terrible to our senses, concerning the estate of the damned persons, calling it hell fire, damnation, the lake that burneth with fire and brimstone for ever. In the thirtie chapter of the prophesie of Esay, it is called Topheth, and it is even prepared of old, it is even prepared for the king: he hath made it deep and large, the burning thereof is fire and much wood, the breath of the Lord like a river of brimstone doth kindle it. These speeches are
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terrible to our senses, and may marvellously amaze us. But if I had the tongue of an hundred men, nay of an hundred Angels, yet were I not able to utter them as some shall one day seele them, much lesse were you able to conceive them. If all the tortures and cruell torments that can be devised by the wit of man, were executed upon some one, yet were it nothing to this. The poore wretches thinke there is no paine to a collick, or a cruel ague. But if al collicks, agues, and al other strange diseases could possibly light upon one man, it were but a flea-biting to that which is to come. The paine is endles, easelesse, & remedilesse. The daies of their hellish torments shall never wear out, nor their yeeres come to an end, the longer they continue, the lesse hope have they. When as many yeeres are expired, as there be men in the world, and starres in the heabens: When as many thousand yeeres are ended, as there be stones and sand by the sea shore: yet still there be tenne hundred thousande times so many mo to come. Those that will not now be moved in hearing, shall then be crushed to peeces in feeling. All drunkards, swearers, whozemongers, usurers, extortioners, liers, mockers, contemners, secure

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secure persons, jolly fellowes, roisting ruffians, lustie blouds, the brave lads of this world, and all other unbelæbers, shall one day be apprehended, and arraigned befoze the barre of Gods tribunall seate, where the maiestie of God shal stand aboue them, with a naked sword of vengeance, and a scepter of justice. The Diuell that old Sathanas shall stand on the one side to accuse them, and their owne conscience on the other side to condemne them, and the gasping gulfe of Hell underneath them readie to swallow them up for evermore. Then shall the dreadfull sentence of eternall woe and damnation procede against them: Go ye cursed into hell fire, &c. There they shall drinke as a iust recompence of their iniquitie, the bitter cup of Gods eternall wrath and indignation, in the kingdome of darknes, and in the fearfull pzesence of Sathan, and all the cursed enemies of Gods grace, where the dolefull drumme of Gods anger shal eber sound thzough their eares, where shall be weeping and gnashing of teeth, where shall be confusion, wo, and endlesse lamentation. Their gripes shall be great, their grones so deepe, and their garboiles so untollerable, that they shall grin like a dog

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in their infernall conbulsions, & with howling and yelling crie out : wo, and alas that ever I was bozne : Oh that I had neber been bozne, or that my mother had bozn me a toad. For then my condition should have been better than it is. Cursed was the time I was begot in, the hower I was conceived in, and the day that I sucked my mothers paps. Cursed I was alwaies, cursed I am, and cursed I shalbe for evermore. Wo, wo, how great is my tozment, whose hart doth not melt, whose eares do not glowe, whose haire do not stand upon his head to heare these things. Therefore deere bzyethzen let us repent. If the mercy of God cannot allure us, let his judgements scarre us. If his judgements cannot scarre us, let his word moove us. If his word cannot moove us, let our sinnes amaze us. If our sinnes cannot amaze us, let the shoztnes of our life dampe us. If the shoztnes of our life cannot dampe us, let the smal number of those that shal be saved, afray us. If that cannot afray us, let death terrifie us. If death cannot terrifie us, let the day of judgement shake us. If that cannot shake us, yet let hell tozments shudder us, & rent us in peces. For verily my bzyethzen, if none of all these can prevaile,

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baile, if we wil not for al this repent, but be obstinate, then we shall all perish & be damned according to Christs words. Now let us proceed to speake of those things which let and hinder us from repentance, which indeed although they be in number infinite, yet at this time I wil lay forth seven special lets, and hinderances unto repentance.

The first is unbelæfe, that is, when men will not belæve those things that are spoken and proved unto them out of the word of God. This is it that vomiteth up all good things and poisoneth the very intrals of a man, and keepeth all good graces from us. As appeareth Matth. 13. 58. He did not many great works there, for their unbeliefes sake. And in the 4. to the Hebrewes it is said, Vnto us was the Gospell preached, as also unto them, but the word that they heard, profited not them, because it was not mixed with faith, in those that heard it. So that heere we may see, although we heare never so much, yet if we bring not faith with us, we shall never profit unto repentance. For unbelæf taketh up our harts for Satan, and refuseth all the wholesome doctrine of salvation, and doth so harden them in the waies of sinne, that

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in the end they become past feeling, and can not be touched one whit, either with the judgements or mercies of God: but count the one as blasts of wind, and make the other a covert for their filthines. You shall note some men, who when they haue heard their sins straightly ripped up by the word of God, and their iust damnation pꝛoꝛbed by the same, without speedy and earnest repentance, will breake out into these words of unbelæfe: If it be as he saith, God helpe us, I hope it is not so, I trust I shall do well ynough for all this, as long as I haue a good faith in God, and doe no bodie no harme. Shall I leaue my pleasures and my profits for their saiengs? What? do they thinke none shall be sated, but such as reade the Scriptures, and heare sermons: God forbid but those which do not go to heare sermons, should be sated as wel as they? Why may not one serue God as well at home in his house, hauing good bookes, and good pꝛaiers, as by comming to the Church to heare Sermons and service? Alas, these men stand too much in their own light, and bewraie what follie and ignorance is in them. For do they thinke to be sated by any other meanes than God hath appointed: or
when

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When God hath abouched any thing in his word, will they except against it, & so make God a liar? When God hath once set downe a thing, & pꝛoꝛbed it to their faces, will they yet reply? When God hath told us that the pꝛeaching of the word is the ordinarie meanes of our saluation, shall we hope to be saved, although we contemne it, & never oꝛ very seldome heare it? Is not this plaine infidelitie and unbelæse, that when God saith one thing we will say another: when God saith yea, we will say, no, I hope not so. Yes surely that is it that stoppeth the way unto Gods graces, and barreth us out from repentance.

The second let is this pꝛesumption of Gods mercy, foꝛ if men be sharply repꝛoꝛbed foꝛ their sinnes, and exhorted unto repentance, by and by they take covert, saieng: God is mercifull, God is mercifull: as though God were made all of mercy, and that there were no iustice in him at all: and thus the wicked make Gods mercy an occasion to sinne, which thing the Prophet Nahum in the first of his pꝛophesie doth sharply repꝛoꝛbe: The Lord (saith he) is slow to anger, but he is great in power, and wil not surely cleere the wicked. But bicause

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I haue spoken afoze of this presuming and misappling of Gods mercy, I will heere passe it ower, willing you to note it as one speciall let unto repentance.

The third hinderance is the example of the multitude, for that doth harden and imbolden men unto sin. As when many birds flicker and flocke together, they fall uppon the net without any feare : but one or two alone will be afraid. Euen so the examples of many, and many sinne companions do imbolden men to run thzough the snares of Sathan without any mistrust. Therefore it is said in Exodus 23. Thou shalt not follow a multitude to do euill. This is the thing that hindereth a great number from God : for they neuer looke up unto GOD or to his word, but stare upon the common doings of most men, and examples of the world, thinking if they do as the most men do, as their forefathers haue done befoze them, they are cocke sure, and of an euen ground. And heereupon ariseth their diabolish proverbe : Do as most men do, and the fewest wil speake of you : but they haue forgotten Saint Pauls rule, Rom. 12. Fashion not your selves like unto this world. These fellows that stand upon multitude,
will

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Will reason thus : We see none of the great ones of the world, none of the noble, none of the rich, none of the wise and prudent, receive this doctrine, but only a few shacks, rags and beggerly rascals, and therefore it is a token that it is nothing worth, and that it is doubtfull, and not for us to meddle withall. No what thoughts may creepe in our heads, and how sily Sathan may trumpe in our way, and blindfold us, and leade us away in the darke, by doting us with the example of the multitude. Therefore let us take heede of those pitfalles, which Sathan laieth in our way, and not be carried away with these thoughts and reasons. The wicked beare themselves in hand that they shall winne the game, and that the goale goeth on their side, and there is nothing but crowing long before it be day, and great triumphing amongst them before any stroke be striken, and that because we be but a handfull of people, & they a great multitude, and that in a maner the whole world agreeth with them to practise our death. Thus the devill doth cast a mist before their eies, and closely lead them away from Repentance. Therefore deere brethren, let us stand fast in the word of the

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the Lord, and not be caried away, or bowed quite downe with this raging streame of the multitude: but let us know it to be one speciall engine of Sathan, whereby he draweth us from repentance.

The fourth let unto repentance, is long custome of sinne. For that taketh away all sense and feeling of sinne, and maketh it as it were another nature unto us: so that we may as wel alter nature, as shake it of whē it is once thus soldzed unto us through long custome. Therefore it is said: Iere. 13. 23. Can the black Moore change his skinne? or the Leopard hir spots? then may ye also do good that are accustomed to do evil. Here the prophet affirmeth, that it is as hard to cure an olde disease that is bred in the bones, and to remedie a sinne that hath beene hatched and brought up with us, as to wash a blacke Moore white, or to change the spots of a Leopard, which cannot be without destroyeng of nature. And surely try it who wil, he shal find it as hard a matter to leaue an old custome, whether it be of swearing, of gaming, of lieng, of whooring, of evil company, or of any other sinne, as to wash an Ethiopian. Therfore it is written, Prov. 17. Though thou shouldest braie a foole

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foole in a mortar, among wheate braied with a pestell : yet will not his foolishnes depart from him. So that as long as we are in custome with sinne, the doore of Repentance is barred up against us.

The fift hinderance, is long escaping of punishment, for the wicked thereby are starked in sin, and driven off from repentance, even as an old thiefe that hath stolne a long time, and escapeth both prison and gallowes, is animated more boldly to proceede in his wickednesse, thinking he shall so alwaies escape. So many filthy and loose libers, go forward in their abominations without Repentance, thinking that because God doth not incontinently punish them, and shew some manifest judgement and signe of his wrath upon them, therfore they shalbe acquitted for altogether. Where as contrariwise, if God should by and by strike them downe as soone as they had sinned, by thundring upon one, and lightning upon another, and raining fire and brimstone upon the third, it would make them afraide. Hereupon it is said in Pet. 2. 3. 4. This first understand, that there shall come in the last daies mockers which will walke after their lusts, and say, Where is the promise

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mise of his comming? For since the fathers died, all things continue alike from the beginning of the creation. But let these men well know that when God hath delaied a long time, and prolonged the terme of the wicked, at length he will shew, that although he waited for their repentance, yet he forgot not their misdoedes, but registred them before him, and packed them up upon a great heape, to increase the terrour of his wrath.

The first hinderance, is the beholding of other mens ends. For when some men that have liued a wicked, and an ungratious life, and have been notozious sinners euen to the world-ward, so that ebery man could point at them: yet if upon their deathbed they can saie a few good words and cry God mercy, and say their praiers, and forgive al the world, and so die quietly, it is marvellous to heare, how foolish people of the world, wil exalt them, and justifie them saieng: He made a very good end as any mā could make, he died as quiet as a lambe, and set all things in good order before he died. Hereupon another wicked and monstrous varlet is encouraged to sinne. For thinketh he, such a man liued as loosely as I, or any man

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man else, and yet he made a very good end, & why may not I do so too? But alas these mens eyes are bleared: For to die quietly, is not to die godly: to crie God mercy for fashion, is not to have God mercifull: to say a few prayers from teeth outward, is not to die in the faith of Christ: for many do all this, and yet die miserably.

The last let, is hope of long life, for while men feed, and besot themselves in this hope they wax drunken in sin, and defer the day of repentance. As the rich man in the 12. of Luke, dreaming of his long life, cast of all thought of God, and of the other life, and of Christs comming, and of repentance, and all good things, and said within himself: Soule thou hast much goodes laid up for many yeeres, live at ease, eate, drinke, and take thy pastime. Thus the bleare eyed men of the world choke up Repentance, and quite smother it, by doting themselves with hope of long life. Therefore my deere brethren, I beseech you by the mercies of God in the bowels of Jesus Christ, that none of all these common lettes may staie you from speedie and unfaigned Repentance: But that you may overslide them all, least unhappilie you being found without Repentance,

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penitance, and taken tardie in your sinnes,
should all perish and be damned, accor-
ding to Christs sentence. Wherefore in
conclusion, let us with godly Czechias be
afraide of Gods threatenings, sorrow a-
foze hand, stand in awe of **G D D**, examine
our conscience, mourne for our sinnes, and
lament inwardly, that when the wicked
which have swimmied in pleasures heere
below, shall enter into their eternall pains,
we may then, I say there, have everla-
sting peace & rest, that when Iesus Christ
shall appeere from heaven with all his ho-
ly Angels, we may have crownes of glo-
ry, and raigne with our **G D D**, and our
Sabiour his Sonne, and all his Saints and
Angels, in the middelt of all joy, in the hea-
vens for evermore. To the which joy he
bzing us all, which hath so deerely bought
us, Iesus Christ the righteous : to whom
with the Father, and the holy Ghost
be all honor, glory, praise, power,
empire, and dominion now
and for evermore,
Amen.

F I N I S.

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DENT, A.

Perfect

Black portion of 1st

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Remains Quantities etc

Man P. m. t.

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